



LASTING IMPRESSIONS



GREATER NEWARK'S JEWISH LEGACY

AN EXHIBITION
IN THE
GALLERIES OF THE NEWARK PUBLIC LIBRARY

APRIL 24, 1995-JULY 3, 1995

Curated by

William J. Darr
and
Charles E. Cummings

In cooperation with
The Jewish Historical Society of MetroWest

With prints and materials from
The Newark Public Library
and
The Jewish Historical Society of MetroWest

With an Historical Essay on the Jewish Community in Newark
by
Ronald L. Becker

Design and Installation
Daniel Schmar
Schmarworks

The Newark Public Library
5 Washington Street
Newark, New Jersey 07102

WORDS OF WELCOME

Like a great tapestry of many colors, the history of Newark is interwoven with the achievements and contributions of many ethnic groups. Among these was Newark's Jewish community, which flourished for many years and included many cultural, charitable, and commercial enterprises which added to the animosity of city life. In the Spring of 1995, The Newark Public Library is proud to present an exhibit showing the life and times of this Jewish community. I am particularly pleased to note that most of the materials shown in the exhibit come from the collections of The Newark Public Library. Here is an example of how we can preserve our city's heritage and make it known and accessible today. I personally extend an invitation to you, our patrons and visitors, to enjoy this exhibit and share a portion of our city's heritage.



Allen Bush, PhD.

Director

The Newark Public Library

This remarkable look at one of our most marvelous cultures, the *Lasting Impressions* exhibition, casts a fresh eye on the very soul of this region and the Jewish people who helped build it.

When viewing the exhibition, one can find spiritual and emotional solace in the artists and musicians, but more importantly one will find evidence that this is not a dying culture, rather, an emblem of a continuously emerging culture, a culture in which I am proud to say The Beth played no small part.

Newark Beth Israel Medical Center is pleased to have been a major contributor to this exhibition and we hope you will find it to be both a delight and a revelation, much like the Jewish Community itself.



Lester Z. Lieberman

Chairman, Board of Trustees

Newark Beth Israel Medical Center

The New Jersey Historical Commission is pleased to have been able to assist "Leaving Impressions: The Jewish Legacy of Greater Newark." This exhibition adds to the Library's long and illustrious list of serious examinations of the cultural traditions of the many people who have made Newark a great city. It also complements Governor Whitman's "Many Faces, One Family" initiative to make New Jersey a kinder and more understanding place through knowledge of the variety of cultures and ethnicities that together make up New Jersey's society.



Richard Waldron
Executive Director
New Jersey Historical Commission

We wish to express our sincere appreciation to The Newark Public Library for recognizing 150 years of Jewish commitment to culture and community in Greater Newark. This outstanding presentation has made it possible to share our wonderful heritage with the general public. The Jewish Historical Society of MetroWest is honored to have played a major role in bringing this exhibition to fruition and wishes to recognize the superb cooperation of our many participating organizations. We hope this will be a memorable and educational experience for all.



Ruth L. Fien
President
Jewish Historical Society of MetroWest

The United Jewish Federation of MetroWest has many roots here in Newark. Many Jewish families had their first homes and their first experiences of the new world on these streets. The memory and spirit of the city will play a role in our lives forever, just as the United Jewish Federation of MetroWest plays a role in the life of this remarkable city. I applaud The Newark Public Library for taking this initiative to document our Newark legacy.



Stanley Strauss
President
United Jewish Federation of MetroWest

HISTORY OF THE JEWISH COMMUNITY IN NEWARK, NEW JERSEY

By

Ronald L. Becker
Head, Special Collections
Rutgers University Libraries

EARLY HISTORY AND SYNAGOGUES

Although Jewish settlement was taking place in developing cities up and down the American coastline (especially in New York and Philadelphia), it was slow to take place in New Jersey, even though Benjamin Levy was listed in one of the proprietors of West Jersey in 1702. Until the 1840's, there were only scattered families in the city of Sephardic Jews (Spanish and Portuguese) and small enclaves in the State. There were a few particularly prominent Jewish citizens, such as David Warner of Piscataway who, in justice of the peace of Middlesex County in 1722, is credited with being the first Jew to hold public office in the American colonies; Aaron and Moses Lomada, merchants in Second Street; David Mann of Elizabethtown, who served as freetholder, mayor, judge, and later editor of the newspaper, *Thomas Day American*, and a few others, including veterans of the Revolutionary War and the War of 1812. But beyond these, little is known about the traditions and religious practices of Jewish settlers during the colonial and early state periods. Jews naturally tended to gravitate toward cities that already had established Jewish communities and perhaps more concerned that New Jersey's constitution did not remove all religious barriers to equal rights until 1894 (Chief Justice served as a delegate to the Constitutional Convention and on its Bill of Rights Committee). Nevertheless, it appears that Jews were allowed to live in peace in New Jersey while practicing whatever observances they learned from their synagogue attendance, burial of the dead, etc.) in New York or Philadelphia.

Although the Constitution of 1844 may have played some role in the significant settlement of Jews in New Jersey in the second half of the nineteenth century, it was the massive German migration, of which Jews were a substantial segment, which changed the ethnic and cultural landscape of the State and provided an atmosphere that attracted Jews to its cities. The German-born population of New Jersey rose from 10,000 in 1830 to 50,000 in 1860 to 110,000 in 1900. As a growing industrial, manufacturing, and commercial city, Newark attracted a large share of this immigration. Among the early Jewish immigrants were tailors, tailors, laborers, and peddlers who went later to expand their businesses and become leaders in manufacturing and commercial endeavors in Newark and throughout the State of New Jersey.

Incorporated in 1836, Newark was at first populated by 39,000 residents (the sixteenth largest city in the United States) when Jews began to settle there in the 1840's. According to a chronicler of the history of the city's Jewish community, those who were quickly successful in finding a way to earn a living remained in Newark and were becoming firmly established. In most cases, Newark served only as a gateway or resting point before further wandering. Those who encountered financial difficulties left for larger cities such as New York and Boston or settled in more rural areas in New Jersey and elsewhere (Unterman, Isaac, *Newark Jewish: A History of the Jews of Newark, Their Institutions and Leading Personalities*, Newark, 1996, I, p.28).

The first documented "successful" Jewish resident of Newark was Louis Trier. A native of Posen (German-held Poland), Trier came spelled "Trie" arrived in Newark in 1844, coincidentally the year that New Jersey's new constitution guaranteeing religious freedom



This photograph from the old Newark Jewish Archives shows early residents and leaders along Newark's Polish Street.

near into effect. Upon his arrival in Newark, he opened a small tannery and in 1835, his son Abraham became the first documented Jewish child born in the city. His brother Aaron, They lived next door on William Street and labored as a poddler. In the *Directory of the City of Newark for 1846-49*, Aaron is no longer listed (he returns a few years later as owner of a second-hand clothing store) and Louis has enlarged his tannery and moved it to Plane Street. Curiously in the very well annotated copy of that *Directory* (Special Collections and University Archives, Rutgers University Libraries copy), the owner of the volume writes notes in the margins adjacent to the listings of the people that he evidently knew or had business with. The word "alien" is printed in the margin next to They's name. Others receiving the "alien" designation were David Cohn, a hatter and others with Jewish and non-Jewish names. The contemporary *Directory* owner indicates if someone he knows has changed his address within the city of Newark or "moved away" and writes in names of new arrivals not yet printed in the volume such as "David Cohen, alien" and "Isaac Cohen, sign [sign] maker". The terms "Jew" and "Hebrew" are never used indicating that the writer is not concerned with religion, but just alien status. Since one of the annotations is "will not vote" and another is "suspicious of loyalty", the owner of the volume could have been a public official or someone marking the volume for an official reviewing or election. In any case, these note too few Jews living in Newark to have an impact on one or the other. In the meantime, the *Directory of the City of Newark for 1846-47* records that Isaac and Elizabeth Newman and their families arrived. They also began as poddlers, but in 1850 Isaac established a boarding house on Springfield Avenue and Prince Street. Several years later, he is listed as operating a "meat shop".

By 1843, the Jewish population of Newark reached approximately two dozen families, and it was no longer necessary to travel to New York to find this minority (a quartet of ten men) required to conduct religious services. In that year, English immigrant Isaac S. Cohen (a tailor not to be confused with the cigar maker by the same name mentioned above) invited his Jewish brethren to participate in prayer services in his home on Washington Street. Property on Belmont Street was purchased to be used as a burial ground and in 1849, the prayer group decided to organize and incorporate as Bnai Bishalom (sons of Bishalom), claimed by many to be the first congregation in New Jersey. A congregation with the same name was founded in Paterson in the same year. Cohen became the first president of the synagogue, whose members were mostly German immigrants. By 1854, membership still numbered only 22 and religious services were still conducted by laymen. That year Newark's first Rabbi, Isaac Schenker, was hired. He came to Newark from Flushing by way of Columbus, Georgia.

By 1855, there were approximately 300 Jewish families residing in Newark. Many of the original settlers had graduated from their grueling life as poddlers to become small shopkeepers and in so doing began to improve their financial positions and the quality of their lives. At the same time, these residents were joined by Jews from Poland. While the original Jewish settlers were by now well established and largely assimilated into American life, the new arrivals spoke only



Yiddish, were steeped in their Eastern European culture, and practiced more orthodox religious observance and ritual. Although they later prospered to much the same way as the German Jews whom they encountered, their fight as an impoverished and bewildered group in their early years in the city. Recognizing their plight, Abraham Newman, one of the founders of Bnai Bishalom, invited the Polish Jews to conduct services in his home on Bank Street. They soon established a congregation of their own and named it Bnai Abraham (sons of Abraham) in Mr. Newman's honor. The young synagogue engaged its first rabbi (Edward Rabbin from Eastern Pennsylvania) in 1860 and soon pro-

A 1927 photograph from Newark's Temple Bnai Abraham. Sourced from the Internet Archive. Digitized by

period. It is interesting to note that neither *First Jerusalem* nor *First Abraham* is listed as a synagogue or church during their early years in the Newark Directory. The first mention of either is in the "white pages" of the Directory for 1856-57, where *First Abraham* is listed as "Jewish Synagogue" on Academy Street. The Directory for 1862-63 lists both *First Jerusalem* and *First Abraham* under "Churches" as "1st Jewish Synagogue" and "2nd Jewish Synagogue" respectively. In subsequent years, *Chab Shalom* (Loving Peace) was designated as "3rd Jewish Synagogue" in the Directory.

Newark's third synagogue, *Chab Shalom* was also a spinoff from *First Jerusalem*, but was founded on a much less friendly basis than was *First Abraham*. As the membership grew, a controversy developed over religious practice. Many were moving towards Russian Judaism which had developed in Germany, and in 1880, Rabbi Schwartz was dismissed by one vote. As a result, a number of *First Jerusalem*'s members resigned and founded the new congregation, appointing Rabbi Schwartz as its spiritual leader. In 1880, the first starfished (female service sang) was established. Meanwhile, *First Jerusalem* became a Reform temple while *First Abraham* and *Chab Shalom* retained their orthodoxy for the time being. Eventually they too became more assimilated and affiliated themselves with the Conservative movement. All three congregations grew, prospered, and held magnificent services in which to meet and worship.



A photograph of the old Temple First Jerusalem where it was located at 226 Washington Street in Newark.

Despite the move away from orthodoxy by Newark's founding three synagogues, all but one of the nearly forty congregations to be incorporated in the city afterward remained Orthodox throughout their existence. Newark's fourth synagogue was Adas Israel (Congregation of Israel). Founded in 1873, its members were mostly from Galicia, but also from Poland and Russia. It later combined with a number of smaller congregations to form a large synagogue.

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The Eastern European Jewish population was attracted to new synagogues ranging widely in size or membership. Examples include *Anshei Russia* (Congregation Russia) founded in 1870 and *Anshei Shol Lavan Hassidim* in 1891. Beginning with only seven Russian immigrants, *Anshei Russia* moved several times before settling into more permanent quarters on Prince Street. The original membership dues of six dollars were sufficient to provide a place for worship and social affairs, burial ground, and sick and death benefits. Brotherly (and sisterly) love, study of religious texts, and strict adherence to orthodoxy were the order of the day. The first Rabbi (Herman Brodsky) and Cantor (M. Rona) were appointed in 1900 and 1901 respectively. Rabbi Brodsky served in that capacity until his death in 1910. By 1910, the congregation had over 300 members and had moved to a considerably larger and more elaborate quarters. Like many other synagogues, it prospered well into the twentieth century, and like some others, it later combined with another congregation (*Eitz Yisroel*) to form *Knesseth Israel* (Galilee, Oodess, The Essex Story, Newark, NJ, 1915, p.140).

Combining with the larger congregations were numerous smaller houses of worship (shuffets) like *Anshei Shol Lavan Hassidim*. Also located on Prince Street, it was active for nearly seventy years and then continued well into the 1960's as a burial society. Its constitution, printed in 1911, required that the name never be changed and the congregation never be dissolved as long as there remained seven members in good standing. The stated purpose of the synagogue was to provide a place of prayer where services would be held daily in the mornings and in the evenings. A cemetery was also established. If a member reported an illness, he (she) was to receive daily visits from fellow members taking their due turn. All transactions of the congregation were to be conducted solely in the Yiddish language, both in speech and in writing. Every "respectable" Jew could be accepted into the congregation by majority vote and held the right to vote immediately upon joining. Dues were \$1.50 to the age of 49 and \$2 after the age of 49. A cemetery plot cost \$10. Among the responsibilities of the president were the controlling of the giving of alms (fear of being called to the Torah during religious

services, visiting the sick members every Sabbath (the vice-president was required to visit the sick every Sunday), attending funerals of all members, and numerous other obligations which besetted back to an era of intense involvement in the affairs and well-being of the community. For example, among the numerous responsibilities of the finance secretary was a requirement that he be in the shul (synagogue) every Sabbath and holiday at the time of religious services and keep an account of all pledges. In addition, all trustees were obligated to be present in the synagogue on all Sabbaths and holidays during the services and for the reading of the Torah. Among the congregational benefits enumerated in the constitution are as follows: "When a member becomes ill and requires being watched throughout the night, two members in their due turn must do so. At the death of a member or a person in a member's family, a shomer (watchman) is to be sent from the congregation, if a member's child under the age of six dies, the congregation must provide a carriage and pay all expenses. A daughter in order for father's authority until she marries and a son until eighteen years of age, and if he (she) should die, the congregation must provide a house and pay all other expenses. If a member or his wife dies, the congregation must likewise provide the house and a carriage and also pay all other expenses. When a member dies, the congregation must have Kaddish (lamental prayer) said for the entire year following the death and at every Yizkor (anniversary of the death). If a member dies of an "unnatural disease", all benches are forbidden except for the provision of a cemetery plot. If a member becomes ill, he is to receive from the congregation \$5 a week for twelve weeks. Expulsion from the synagogue resulted automatically for conviction of a criminal offense or for marriage with a Christian (Constitution of Congregation Anshe Sfard Linas Haredis, Newark, NJ, 1912). Congregation Anshe Sfard Linas Haredis was typical of the small orthodox shuls in Newark in the manner in which it became involved in all aspects of its congregants' lives and much insight into the unique character of the immigrant Jewish population can be gleaned from its study.

Although there were some mergers of smaller congregations into larger ones, many of the small shuls existed independently right through the first six decades of the twentieth century. There was fierce loyalty to one's congregation and ritual observance. It was not until the rapid flight of the Jewish community from Newark to the suburbs that many of these orthodox synagogues combined so that they would be able to afford to erect a proper building in their new locations.



The 1912-1913 Anshe Sfard Linas Haredis synagogue. For many years this was an orthodox, yet still, and still, center for the Jewish community.

Two examples of these mergers are Congregation Israel of Springfield which consists of sixteen former orthodox Newark synagogues including Adas Israel, Keneseth Israel, Anshe Israel, B'nei Yisroel, and Anshe B'nayim, and Congregation Ahavim Achim Ernst Jacob and David of West Orange which resulted from the merger of six former synagogues.

Today, almost nothing remains of synagogue life in Newark. The conservative Beth David Jewish Center closed its doors less than a decade ago. Of the forty congregations, only Ahavim Achim still exists at 145 Broadway in the North Ward and Mount Sinai Congregation remains affiliated with the Ivy Hill Jewish Center at 250 Mt. Vernon Place. All the others are gone - B'nai Abraham to Short Hills, Ernst Abraham to Livingston, Chesh Shalom to South Orange, Ahavim Zion to Maplewood, Young Israel to South Orange and then to West Caldwell, and so on, and so forth.

COMMUNITY WELFARE AND MUTUAL AID

As evidenced by the constitutions of Anshe Sfard Linas Haredis and other congregations, the synagogues during these five decades of Jewish community life in Newark played the dual roles of place of worship and dispenser of mutual aid.

The community was very cohesive and supportive of all of its members throughout the life cycle. As first, the synagogues were able to sustain these needs through the hard work and dues of their membership. However, with the rapid growth of the city and its Jewish population, the number of those needing assistance greatly multiplied and new independent community-wide organizations were necessary to provide critical services. The basic efforts of the community in its development of time and funds resulted in a loosely organized network of volunteer social agencies that not only met the needs of the Jewish community, but contributed positively to the welfare of the entire city.

It was mostly due to the spirit of volunteerism, within the Jewish community especially within the women of the community, that led to the enormous success of the social welfare and medical aid societies, institutions, and agencies. From its very modest beginnings in 1852 with the establishment of the Friendly Sisters (a group of thirteen women pooling resources to help each other and their families in times of need) to the building of great community institutions and institutions (hospitals, homes for the aged and infirm, orphanages, day care societies, schools, community centers, etc.), the Jewish population of Newark created an unparalleled spirit of community service and civic responsibility based on the concept of righteous deeds (*mitzvot*).

The second association to be established was the Young Men's Welfare Society. In 1861, *Askenazi* men gathered to approve the constitution and set the agenda for this new endeavor. One of the early projects was "to hold a mass rally in order to inspire those Jews living in the area to join the Society so that, in an eventual drawing into the war, when some breadwinners have to leave their families, the Society, with the aid of the newly added members would be in a position to assist the needy families left behind, which would be impossible with the current small number of members". The rally took place on August 31, 1862. Membership did grow steadily, if not rapidly, and reached 121 in 1879. In addition to membership dues, financial contributions were received from synagogues, the Ladies Benevolent Sewing Circle (whose primary function was to sew or mend garments for the poor), and as a result of other fundraising efforts.



CRYSTAL CHAN, NEW JERSEY: Wood engraving by Gustav Doré, c.1870

The Society sponsored an annual ball that began modestly, but soon became a prestigious social event and a significant source of revenue. Expenses were mostly indicated as "to let payments to the poor". By 1876, the Society (now with 174 members) was having a major impact on the community and voted to change its name to the Jewish Welfare Society. In addition to the usual "relief payments", an orphanage was now planned. Instead of serving up the orphanage as a separate, independent institution, it was decided to operate it directly under the auspices of the Society. "Experience has taught us, that in cities where there are many charitable institutions, each practicing another phase of charity work each independently from the other, the multiplicity is so real, from which only those classes of poor benefit, who make a pretension out of their poverty, we should even, were possible that some other welfare institution make an appearance in our midst, that we would not only lose members, who would wish to join this other institution" (Young Men's Welfare Society, Minutes, March 12, 1876). With the amalgamation of the care of orphans with its general work for which it was so well known, the Society raised most of the relief work for the Jewish poor under one umbrella. The Society changed its name to the Jewish Relief and Orphan Association of the City of Newark and, in 1879, to the Hebrew Orphan Asylum and United Hebrew Charities. It was also agreed to use the English language (previously all minutes were recorded in German) at all future meetings "in order to receive greater recognition out of town" (Minutes, March 12, 1876). Its first building on Madison Street was purchased in 1882 and accommodated forty children. A new orphan was erected in 1899. It became clear that those who planned the institution were correct in assessing its importance to the Jewish com-

munity and the city of Newark. By 1911, the membership totaled 1,295 and 61 children resided in the asylum. Nathan Kasey writes in 1925 that "many who received assistance in their youth are now professors" (Kasey Nathan, "Early History of the Jews of Newark", in *The Jewish Community Blue Book of Newark*, Newark, NJ [1925] p.97).

By 1925, despite the previous desire of the Jewish Welfare Society to remain as the only social welfare organization serving the Jewish community of Newark, numerous additional associations and institutions had been founded. The Conference of Jewish Charities (later renamed as the Essex County Council of Jewish Agencies in 1940 and Jewish Community Council of Essex County in 1944) was organized to serve as a clearinghouse for the financial affairs of the thirteen largest associations and for such other work that could be done more effectively on a wider scale. At that time, it was estimated by Nathan Kasey ("Early History of the Jews of Newark", p. 98) that over 40,000 Jews (slightly exaggerated due to many belonging to more than one society) in Newark were associated with one of the bodies in the Conference - a testimony to the strong devotion of the community to every conceivable aspect of charitable, philanthropic, and social service work. The constituent members included the Newark Young Men's and Young Women's Hebrew Association, the Newark Section of the Council of Jewish Women, the Hebrew Benevolent Orphan Asylum and its Women's Auxiliary, the Hebrew Ladies' Immediate Relief Society, the Hebrew Ladies' Sewing Society and Personal Service Club, the Hebrew Maternity Aid Society, the Jewish Starboard, the Jewish Anti-Tuberculosis League



Jewish Child Study Synagogue Newark, September 7, 1911

of Newark, Beth Israel Hospital and its Ladies' Guild, the Newark Maternity Hospital, and the Theresa Green Aid Society for Convalescents. Among the many other affiliated charitable organizations were included the Hebrew Free Loan Association, the Miriam Auxiliary (the Starboard of Congregation Chof Chof), the Dabarovitz Sack-Benevolent Society, the Lady Jewish Welfare Society, West Side Ladies' Relief, numerous sick-benefit societies (Kosher-Unconsuming Verein, or K.U.V.), the Progress Club and other social, Zionist and fraternal groups, the Hebrew Shaloming Home and the Newark chapters of the Hebrew Immigrant Aid Society (HIAS),

National Council of Jewish Women, and the Jewish Vocational Service. The list goes on and on.

After World War II and the horrors of the Holocaust, the Jewish Family Service Association of Essex County and the Jewish Child Care Association (direct descendant of the Young Men's Welfare Society founded a century earlier) they merged in 1964 to form the Jewish Counseling and Service Agency. Faced a commitment to the refugees who settled in Newark and the surrounding region, New Jewish families of the city were gratified by the devotion of Tamper's Jewish communities. The Newark community responded with an outpouring of support for the agencies dealing with the crisis. The "search and location files" reflect efforts to determine the survival and whereabouts of hundreds of relatives of Essex County residents who were trapped in Europe during the Holocaust. The "immigrant files" documents the work of the agencies in settling the survivors who immigrated to the Newark area, much as the Young Men's Welfare Society did in its early days, and as the Jewish Family Service does currently on behalf of recent Russian immigrants. The needs of shelter, employment, education, recreation, counseling, and care of the sick and aged remain the same from one generation to another. The continuing success of these agencies, whatever their names at the crisis to which they respond, is a reflection of the Jewish community's ongoing commitment to social justice and a better life for all.

RELIGION AND SECULAR EDUCATION

To the Jews of New Orleans and throughout the world, education was important, a priority and a tradition. Congregation B'nai Abraham established a religious school immediately after it opened its doors, with the rabbi serving as the teacher. In 1861 a day school with both religious and general curricula was opened there. The school was primarily responsible for the religious education of children, and provisions for all educational needs were paid. As the congregation's numbers as its leadership, the general community and government took notice. For example, in 1869, the Jewish community of New Orleans, in a paper, were transferred to the new public school, but continued their religious curriculum in the evening, similar to the plan for establishing congregational Hebrew Schools. B'nai Abraham and Other Synagogues began evening and Sunday schools for the purpose of Hebrew studies. In 1870, B'nai Abraham received 41 children in its religious school. Courses of instruction were listed as "Religious, Jewish History, and Hebrew" (1, 2, 3, 4). A manuscript, *Hebrew Congregations, Statistical Analysis of Jewish Communities of New Orleans, Philadelphia, 1876* (manuscript). At first, classes were held in the German language at B'nai Abraham and Other Synagogues, and in English at B'nai Abraham. Although the synagogue leaders, to which the congregation, decided that classes and instruction were held in the synagogue language for many years.

The second lower is the *unilateral* condition, which designates children as more or less averse to a particular teacher when she or he is situated in one or the other of the teacher's classrooms. Because the teachers are all long hair, during the day no mother or father and the son

However, their lives in public school the environment were less than ideal for an individual to learn and grow. Much as it did in residential welfare centers, the community decided that a school to learn, to grow, to become and to change was not. Not a quality thing to do with our children regardless of the future to come in our state. Thus in 1968, the Robert F. Kennedy Junior Academy in Flint Memorial High School was established and a building erected to give them an environment to flourish in. Home Education Center, a Newark, NJ, December 15, 1990, by the author.



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supported the foundation of the Yeshiva to support the Jewish education of children of such men that are unable to pursue their own occupations in the secular world. We appeal to you, therefore, on behalf of the six poor children, whose parents were granted severely for the most part in the Russian Empire, and who see no poor to pursue for them a religious education, by indicating into their Jewish law and religion that shall serve as powerful factors in raising the grade of perfection and a world of other "Cholam" (Cholam) were, before the public education on weekly study as those of the synagogue. As the Jewish community expenses, many a man who does not work. The Talmud Torah of Be'er Sheva was established in 1899 and several other schools that were beyond biblical studies and prayer to read, upon Hebrew, literature and natural sciences received a quality education, there.

In order to maintain and improve the level of education the New Jersey Normal School Jewish Teachers Association organized the support of B'nai B'rith. The 1926-27 Association of Classroom studies a two-year program covering the content of Hebrew, History, Religion and Ethics, Music and the Jewish life of Pedagogy. The school was in session on Sunday and Thursday nights. The stated purpose of the school was to provide continuous training in Jewish Studies for classroom teachers who wish to become teachers in Jewish religious schools, and to refer interested persons who desire to increase their knowledge of Jewish literature and religion. It was anticipated that the students would come from over diverse backgrounds: 70 men and women already engaged in religious school teaching who desire to increase their knowledge and improve their methods; 25 college and normal school students who desire to be more effective in

seminary training and thereafter rabbis; 3) public school teachers who failed to prepare for teaching in religious schools; 4) college students who went forward to gain matriculation at universities, colleges, and H-Chapters; ministers, theological students, secular students, and teachers of all denominations who chose work in Hebrew, Jewish History, Religious Philosophy, or in any other subject of their curriculum.



A photograph of the Talmud Torah building in Beth Shalom, Chicago.

Despite the success of the communal schools, there remained a desire, especially among the Orthodox population, to re-establish an all-day school (yeshiva). It was not until 1945 that this desire was realized with the opening of the Yeshiva of Beth Shalom. Their merged with the Talmud Torah and renamed the Hebrew Academy of Cook County. Supported by Congregation Young Israel, the Jewish Education Association, private donations, and tuition fees, the school achieved its goal of providing secular and Jewish religious education under one roof. With the merger of the Talmud Torah, those families that did not want their children to attend an Orthodox day school looked once again upon the emigrants to provide after-school and weekend religious training. More recently, Synagogue Shalom Day School was established throughout the county by the Conservative movement. Elementary schools are maintained throughout the central and northern part New Jersey. The high school is presently located in West Orange.

In 1917, the Jewish Education Association was established to coordinate and financially support the education of children throughout the county and to help spread Jewish studies and culture beyond the schools. Among its accomplishments were the introduction of Hebrew language classes at Rutgers High School and at the Newark campus of Rutgers University, and the establishment of a Rabbinical College which remained in Newark until 1971 when it moved to Manhattan.

COMMERCE, INDUSTRY, PROFESSIONAL AND CIVIC ACCOMPLISHMENTS

The great success in Jewish commerce of industrial, professional and civic life in Newark began modestly. Most of the early settlers worked together to manage a business through peddling. Their goal was to save enough to open a small shop where educating their children would guarantee a better life for the new generation. Even the religious institutions often peddling kosher peddling were or serving as an initial job during the daytime before sending to their students in the evening. Prosperity was a very distant, but not impossible dream for the immigrant population.

There were also a number of skilled or dispossessed Jewish immigrants, as well as those with manufacturing experience. Louis Frey was the first Jew to establish a factory. By 1888, he was producing "lager beer" which others worked in his manufacturing, tailor, butcher, cabinet makers, trunk manufacturers, and other professions. Some opened boarding houses which doubled as their community centers. On the new arrivals, The Chambers of the City of Newark for 1931-34 calls Hunter's lodgings as a dormitory. She was one of the few women noted as having occupations. Most of the women for all the women. There are also doctors, nurses, teachers, and other professionals. Children appear to be the only Jewish entrepreneurs of their time. One remark, one does not appear in subsequent decades. The following year, Jacob Laganin (Lagowit) moved his trade and carpet bag manufacturing business to Newark. The operation expanded significantly and became the largest of its kind in the East. By the time of the Civil War, the leading dry goods department stores in the city were owned by Jews. In addition, the leather industry and other manufacturing concerns including metal, electrical, and chemical production continued to attract Jewish entrepreneurs. By the turn of the century, Newark's Jewish population had played a major role in its commercial, industrial, and financial growth.

The new generation of Jewish business and manufacturing leaders made significant contributions to the institutional and cultural affairs of the city. Louis V. Aronson founded what became the largest industrial concern of its kind at Art Metal Works producing Banner Lighters and other Banner products and was widely considered to be one of the foremost experts in the practical applications of electro-manufacturing and metal manufacturing in general. Among his civic accomplishments were the founding of the Newark Boy Club (originally the Aronson Lodge) in 1908 and the Newark

managed the city's great houses of music: the Ophelia Players, and Broad Street Theatre. He also founded the Majestic Theatre on Jersey City. Among the film and stage celebrities who landed from Newark, Jerry Lewis (Lewis' family lived in the four-room flat). In addition, a young Julieanna Kenny was raised in Newark, where her legend has grown by performing at student musicals at Ramapo High School. Mark Silver became a 1940s Broadway singer of musical music, and then, before serving as producer on musicals on Broadway, he played Major Glenn Schuyler, and was, since 1960, the lead in *Hillman* on Broadway at Newark's TAMM HALL on Hudson Street. East Newark's most famous boy, who made his name in Hollywood, was the actor at Newark's TAMM HALL on Hudson Street. East Newark's most famous boy, who made his name in Hollywood, was the actor at Newark's TAMM HALL on Hudson Street.



immigrant, comes into being as a celebrated career in Newark with the Newark Evening News, and later becomes Spanish American War correspondent for the Newark Daily Advertiser. In time, nearly all of Newman's papers and publications supported Jewish refugees and soldiers. Most of them, collected about in the San Diego area of the state, is a lasting testament both to sense of quality and, as such, to Jewish moral idealism 44 years of age.

WATERBURY, VERMONT

Many of the descendants of the immigrants who made Newark great rose and where a computer is on a pedestal or situated on the cover of a magazine somewhere, but even though there are no immigrants. By 1980, one Jewish community, that was once nearly 100,000 strong, had dwindled to fewer than 10,000 people. As other ethnic enclaves scattered Newark was left the poorer, and less Jewish, and where anyone attempted to deal with the problems of poverty and homelessness. The Bronx, Abraham Chasman, Bronx was an example of this effort. Lectures, seminars, debates, and courses which were once were limited to Jewish subjects, were transformed to include the pressing topics of the day and found a much wider audience of Jews and Christians, black and white. Through the Forum and related efforts, the congregation began to work with the city, and with social services in Newark and Bronx. Abraham was made the difficult decision to leave the city for suburban Livingston. Today, there are one, two, Jewish synagogues in Newark. The Jewish population has almost entirely moved to the suburbs of Essex County, and beyond, and has many immigrants, WASPISH, and other means, and also, more with it. Both David Hapson is the largest and, perhaps of that, even more that some religious and civil rights, is a significant part of Newark's infrastructure. Indeed, the residential experience at Newark Jews lived, only for a little more than a century, with their impact even more immediate. Newark provided a home and opportunities for immigrant immigrants to make something special of their lives and to give back to the community to the city's return. It was a unique and wonderful achievement, and encouraged community and, perhaps on a level that will be very difficult to replicate.

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- 1954 • 40th anniversary of Jewish settlement in America
- 1965 • BIA to fly rooftop from Newark to Tel Aviv
- 1964 • Nathan High School opens for girls in New Brunswick
- 1964 • 100 Jewish stars gathered at 44th annual convention of United Synagogue Youth in New Brunswick
- 1964 • \$3 million dollar gift of Allen and Joan Berger to establish Prince Consort Library, 4 Jewish life at Rutgers in New Brunswick
- 1968 • New Jersey first state to annually observe the Holocaust
- 1969 • Governor Roan names 25 to NJ Israel Committee
- 1968 • Communion celebrates 50th anniversary of the "Night of Broken Glass" on Nov. 10th
- 1967 • Anti-Semitism, harassment & vandalism at Yeshiva High
- 1964 • N.J.'s Krieger organizes first conference
- 1967 • "New Jersey Jewish Dialogue" begins over radio station WFOH, U N J A M
- 1967 • Jewish Museum votes with Jewish Federation for in Newark
- 1963 • Merger of the Jewish Communities Federation of Metropolitan New Jersey and the United Jewish Federation of Miami and South
- 1965 • Estimated population of Jewish Federation of Metro NJ 120,000
- 1962 • Maria Simon, long-banned moving back to Brooklyn from Bradley Beach
- 1968 • N.J. passes the Ethnol Tolerance Law
- 1960 • N.J. ends deal in anti-Semitic incidents
- 1979 • Bradley Beach, NJ Sephardic Jewish population nation's second largest
- 1977 • Rabbi Jacobson from Orthodox 30th anniversary of kibbutzim.

- 1977 • Hebrew Youth Academy moved to West Caldwell
- 1976 • New Jewish community center built in Newark, we moved opened in West Orange
- 1976 • Urban Jewish Center's opened in Jersey City in former bank building
- 1975 • Dr. Gershon Dahan was completes a study of 90 years of NJ Jewish agriculture



Left to right: Students and faculty of the Jewish Community Center of New Jersey, Newark, N.J. (left) and the Jewish Community Center of New Jersey, Newark, N.J. (right)

- 1973 • Jewish school, figures show increase perhaps due to wars in Israel
- 1972 • New York Times article notes increase of anti-semitism
- 1972 • Jewish Counseling and Service Agency in Millburn from Newark
- 1971 • Rabbinical College moves from Newark to Morristown
- 1970 • Miller builds a new building on Douglas College campus
- 1969 • Plans made to acquire an site on Lyons Ave for synagogue at new center
- 1969 • Philip Roth's Portnoy's Complaint published
- 1967 • Newark & National news break out in first seminar
- 1966 • Rabbi Solomon Rosen of West Jerusalem died

1966	Young Israel, 4th Blvd, becomes a Temple in Santa Ca. Overbrook Hospital	1952	Reb. Abraham (d. 1976) director of Temple Beth Abraham celebrated 50th anniversary
1965	100 Women 4th Avenue Jewish in American Jewish Women sponsored a series on National national convention in Washington, D.C.	1950	Dr. Max (Max) Leonard Berkson is named our standing, non-affiliated officer.
1968	General breaking for West Orange YMA-YWHA.	1950	Isidore Finkelson elected mayor of Passaic, NJ
1965	21st anniversary celebration of Jewish Education Association.	1949	Dr. Isaac Kassar regarded the establish ment of a rehabilitation hospital in his name as his greatest achievement.
1965	6,000 guests at Newark Avenue in celebration benefit Polio anniversary.	1949	Dr. Max Unger - moved from Beth Israel. Became chair of staff in 1950
1960	Jewish Community Council estimates between 10,000 and 12,000 Jews in Hudson & Essex Counties.	1948	Temple B'nai (Jehovah) celebrated its 100th anniversary "one of the oldest religious orga nizations in the country"
1959	Samuel Schickel of Newark started at post of senior Beth Israel Church, of Orthodox Congregation.	1948	Establishment of the State of Israel May 14th
1959	Goodbye Columbus published by Philip Roth	1947	Newark's old Third Ward, the original ghetto, contained 40% of the city's Jewish community
1959	Newark YMA-IA dedicated at 115 Chancellor Avenue	1948	Hebrew language is used in Shapiro's synagogue for the first time
1959	Abner (Longie) Brillstein "king of the teenagers" commits suicide	1947	Rabbi Ely E. Finkelstein assumes position at Temple B'nai (Jehovah).
1959	Chick Shalom opens High Street Newark 6 or 70000 Road in West Orange	1945	All congregations in Newark and nearby suburbs, 14 in all, do it in suburbs
1957	Rabbi Isaac Silbershtil of Temple B'nai Abraham dies	1942	President's Committee on Postwar Problems found large numbers of anti-Jewish Firms discriminated against Jews in other countries
1957	New clinic and research lab opened at Beth Israel Hospital.	1940	Trucks for Jews drive brought out 1,000 volunteers to run 10,000 Jewish families. Drive was organized to aid needy Jews in Europe & Israel
1956	Rubinstein, CJ. (Jag) founded in Newark at Commerce Avenue	1944	Louis Brandeis died March 1, 1944
1955	90,000 Jews at Citicorp Parkers had become felt in 1st largest American settlement.	1944	Melvin S. Schweitzer opened the Capharna, Broad Street, Newark, and Adams Theaters in downtown Newark
1954	Scatterings of congregations on 100th and corners of Jewish settlements in North America	1943	Newark C. C. Convention, Mass. sponsored 5th, since in London final inspection
1954	A Restaurant opened at E. Essex Avenue in Newark	1943	The Yiddish of Newark merged with Hebrew Tish to become the Hebrew Academy of Essex County
1953	B'nai Abraham to mark Centennial in a Four month long celebration (4th) - 1st Jewish congregation in U.S.	1943	Death of Louis Brandeis former president of "The Bar-Hov" department store.

- 1942 - Rabbi Hunter Zemel became the 1st Jewish chaplain at the Newark Police and Fire departments
- 1942 Jewish Center in Farmingdale, NJ was destroyed with arsonists.
- 1941 Beth Israel Hospital Research Foundation established to aid Jewish patients, nurses, & attendants, employees, families, and donors
- 1940 - Aaron B. Wisniewski, a rabbi at Jewish New Jersey, wrote "Solomon"
- 1940 - B'nai B'rith Library of Jewish Studies (Library of Theology)
- 1940s - A union walk as well as local movements from city to suburbs by the Jewish community
- 1939 Dr. Isidore Frome, a leading Berlin rabbi, called to B'nai Abraham.
- 1938 - New York was the right of the freedom glass
- 1937 - Jewish Education Association established in Newark to ensure the future of all branches of Jewish life through education¹¹
- 1937 - Isidore Frome, a rabbi from Berlin, NJ, called to B'nai Abraham
- 1936 - Jewish Center of America organized
- 1934 New Jersey law made it illegal to advocate hostility by race, color, or religion
- 1941 Meyer Ellerman served as mayor of Newark
- 1933 Edgar Handwerker, a physician of department store founded Jewish Committee to raise funds for German Jews.
- 1933 Adolf Hitler came to power in Germany
- 1933 Wengatch High School built
- 1933 Young Israel opened its own school & in 1942 acquired its own building at Wengatch and Maple Avenues
- 1929 Felix Fuld's will leaves \$400,000 to charities
- 1929 Albert Gansberg, poet and radical, born on June 6 to Russian emigre parents
- 1926 New Jersey Normal School for Jewish Teachers and College Teachers for Jewish Studies organized on the 1st of May at a time to prepare Jews about Judaism
- 1924 First Abraham built its large temple at 100th St. and Shattuck Avenue
- 1924 - Mrs. Faye Fuld gave \$50,000 to what became the Jewish Day Nursery and Neighborhood House
- 1924 Theresa Costa Home for Convalescents opened with 15 patients
- 1924 Third World of European Jewish emigrants stopped in New York
- 1924 - The old YM/YWHA, constructed at High Street, Newark
- 1923 - Dr. Isaac Himmelfarb began publication of the Jewish newspaper "Der Morgenstern"
- 1923 Louis Aron headed Newark's Solutions Forum
- 1922 Eliezer's Metropolitan Theatre was Newark's Jewish Theatre from 1922 and 1944
- 1922 The Jewish Anti-Tuberculosis League incorporated Job Ulin
- 1922 Newark News held contest to determine 10 top citizens. Jewish selections included Louis W. Aronson, Louis Friedlander & Felix Fuld



1918 Richard FEINBERG, a young Jewish boy, in a field, 1918

1921	Jewish Cemetery founded by Aaron Kaufman	1908	Jews earned more than half the stores and a quarter of the factories in Trenton
1921	Knickerbocker Club founded to help in the Americanization of 250 European Jewish immigrants	1905	Cozy Schary, chief of production at MGM, born here in 1905
1930	Jewish League of Caldwell founded	1904	Mrs. Bruce Hollander and 3 ladies founded the Daughters of Israel Home for the Aged
1930	Fund drive for Newark High Street Y raised \$100,000	1904	Armenian Circle founded by L. V. Aramian
1930	1st Jewish mayor elected in Passaic, N.J.	1904	"Agudath Achiam Anshu Chong" congregation established
1939	Barry Parkes and Israel Freeman first Jewish farmers in Farmingdale, N.J.	1904	High Street, originally one of the most fashionable in N.J., Jewish customers for two-thirds of the professional and Saragosa of Jewish area.
1939	Newark Jews began moving from the old Third Ward, first to Clinton Hill, and then to Weequahic section	1905	Woodburn, N.J. became a totally Jewish self-rule community the first such community since the destruction of the second temple over 1800 years ago
1947	Bruce Kaufman won 125 men off to war	1902	Rabbi Julius Scherfield called to Temple B'nai Abraham in 1902
1916	Francis Foster Jones founded as Station House famous for its modern school	1902	Beth Israel founded Aug. 1st with 21 beth
1912	Newark chapter of the League of Jewish Women established under leadership of Mrs. Nathan Weisberg	1901	Beth Israel incorporated Oct. 24, 1901
1912	Newark chapter of National Council for Jewish Women founded	1900	Masses of New Jersey 25,000 Jews were Russian, not German
1912	Newark Maternity Hospital and Dispensary started at 828 Montross street, Bronx	1899	Leonard Kalich first Newark Jew elected to N.J. General Assembly
1912	Francis Baumgarten's Department store opened	1899	Talmud Torah School, founded first in Broome ward later moved to Sterling Square
1911	High Street Chain Station completed at 672 High Street	1899	Corner store had for Jewish Children's Home on Union Avenue one 1909 New Jews had one of the largest Jewish population in the nation
1911	Rabbi Solomon Foster moved to White House to silver anniversary of Pres. & Mrs. William Howard Taft	1898	Baroness Clara De Hirsch died
1911	Mendelsohn Maslin began publication of Jewish newspaper <i>Neseder Nakhentche</i>	1897	B'nai Abraham one of High Street & 10th Avenue William K. (Daddy) Rich served as president for 75 years
1911	Corner store of Newark Dry Nursery and Neighborhood House lost	1888	First Memorial Hebrew Free School opened at Prince near Spruce Street & was disbanded in 1918
1909	Jewish Agricultural Society bought Hazzardon Co. site for farm settlement. Abandoned in 1941	1895	The Hebrew Ladies Immediate Relief Society worked with officials to end existence of the Royal Street fire
1908	A new building opened for Beth Israel		

- 1894 • Baron de Hirsch established the first Jewish agricultural high school at Woodmere, NY
- 1892 • Louis Brandeis bought insurance policies (insurance at Hahar, and Marine Union & Co. in person Bela Fuld and Louis M. Frank)
- 1892 • Samuel E. Bloch is the prime mover behind the Progress Club
- 1892 • Temple Sinai (Jehovan) begins conducting services in English not German.
- 1891 • Baron de Hirsch Fund creates a Jewish endowment at Woodmere, Cape May Colony
- 1891 • By this date The "Box Hiver" became the state's largest fur and goods store.
- 1891 • Ephraim Liebow publishes the first book in Hebrew in Newark. Later he moved to Kew-Forest, NY
- 1891 • The Kapper ball room in Newark in 1891 resulted in a brawl between anarchists & the faithful.
- 1889 • Chab Shalom moved to 8 Prince Street. By 1891 they moved to a new home in High Street.
- 1888 • The Jewish Orphanage opened in Midtown Street 286 Prince. Jewish man adopted a power book developed by Isaac Mayer Wise
- 1885 • Hebrew Ladies Sewing and Purse-making Club made & mended garments for the poor
- 1882 • Rabbi Jacob Leuchter began preaching in English at B'nai Jehovan.
- 1882 • Hebrew Emigrant Aid Society of New York settled 25 Jewish families in Alliance (Salem Co.) in 1882
- 1882 • B'nai Jehovan celebrated wedding here during war.
- 1881 • Russian Jews began fleeing Czar Alexander's Russia
- 1880 • Chab Shalom women organized Menorah Auxiliaries, oldest sisterhood in the community.
- 1882 • Russian may have invited Jews to live, owning or renting land or businesses, within Russia
- 1877 • Shalom Tefilo purchased a cemetery in Midway Ave
- 1877 • Newark Daily Advertiser announced on Dec. 28th the establishment of an "Hebrew movement" not among Germans and Jewish history.
- 1874 • "Shalom Tefilo" (Lure of Power) is established as the oldest suburban synagogue
- 1873 • Congregation ADAS ISRAEL, established by Russians, Polish, & Galician Jews
- 1872 • In Elwyn Temple built
- 1871 • L.S. Plant & Co. founded in 1871. Became the Box Hiver and later Koppa-Hirsch Department Store
- 1867 • 2nd home of B'nai Jehovan at William & Washington streets.
- 1863 • First Jewish school in Essex County founded by B'nai Jehovan
- 1862 • Great charity ball sponsored by Jewish community raised a profit of \$2840
- 1861 • Establishment of the Menorah Workington Women's (Young Men's B'nai) first society to aid Jews impoverished by the 1857 depression
- 1860 • Congregation Chab Shalom organized
- 1860 • Henry Lowy was the first Jewish child to enter local high school
- 1858 • B'nai Jehovan built its first permanent building
- 1855 • Edward Levy was earliest "official record" of death in the Jewish community of this city.
- 1855 • Approximate 200 Jewish families were living in city, 11,200 in 1840, and 38,200 in 1870
- 1855 • Congregation B'nai Abraham founded (Abraham Newman)
- 1854 • In modern Jewish-owned store HAHIT and DITELBACH
- 1853 • Haim Goldfarb demonstrates perhaps the first Jewish businessman

1853 *	First officially noted Jewish wedding in Newark was between Levisa Scowron and Leah Brocher	Pre-1845 *	No records recording Jewish customs. Probably due to only recent passage of 1844 constitution guaranteeing religious freedom in N.J.
1852 *	Mrs. Hirschmann Goldstein & associates founded the "Friendly Society" a mutual aid association to distribute aid to undernourished children & aid the poor	1844	Louis Taux moves to Newark from middle Europe. He Jew to settle in Newark
1850	Isaac S. Cohen trans. Hille Scroll from Brian Johansen	1844	State drafted a new constitution which also stated anti-semitic test as a qualification for voting or holding office
1850's	Polish Jews began to arrive in Newark	1844 *	Abraham (son of Louis) Taux he Jewish child born in Newark
1849	Bernhard Lauer moved to Newark from New York City	1846-1846 *	Star-Ledger article on Newark Jews and there were thought to have been few Jews here earlier no records
1849	Incorporation of Brian Johansen Oct. 6	1835 *	David Niaz family settled in Manhattan around 1835
1848	Polish-Jewish Jews in Elizabeth town along with Irish	1842 *	Isaac Louis G. Hirschmann (1816-1874) in England & in 1845 founded the [Toronto] Star American newspaper
1847	Bernard Hauser moves to Newark, with antique business, settles at Springfield and Prince Street	1813	Solomon I. Isaac & Harmon-Hendricks pressed a copper rolling mill in Bloomfield
1847 *	Isaac S. Cohen comes from England & later becomes president of Congregation Brian Johansen	1812 *	Isaac De Young fought in War of 1812 and resided in Barle of Lady's Lane
1848 *	Bernard Hauser opened a grocery store at corner of Springfield Ave. & Prince Street	1778 *	Asher Levy of New Amsterdam served as mayor in the 1st Regency
1840 *	Louis Adler Jew in Newark, 1st in state, wine capper, is later elected first president of Brian Johansen	1776 *	Constitution of 1776 granted rights only to Protestants
1848 *	Frank Ungarman estimates 60 families in Newark	1702 *	Benjamin Levy was a West Jersey Proprietor, Wading London Jew who never came to North America
1847 *	Four Jewish houses appear in Newark City Directory	1722 *	Daniel Nuzum merchant peddler in Piscataway Twp., Middlesex Co. "Perhaps first Jew to hold office in America" Justice of Sessions Ct., town clerk, & tax collector
1847-1855 *	Star-Ledger article estimates 15 Jewish families in area	1740 *	Avron & Moses Lomachs of Bond Street, Somerset Co. run a grist mill & general store
1847 *	Brian Johansen founded by Isaac Cohen organized a meeting at 114 Washington Street, 1 floor of Cohen's home	1654 *	1st Jew arrives in America
1845 *	Isaac Newman arrived in Newark & opened a boarding house on Springfield Ave. & Prince Street		

AN HISTORICAL OVERVIEW OF THE NEWARK AND GREATER NEWARK JEWISH COMMUNITY

By Charles F. Cummings,
Assistant Director of the Special Collections and Department
of The Newark Public Library

Mr. Ronald Robert Hertzman of the Rutgers Archives and Special Collections Department has given us a detailed overview of the development of the Jewish community in Newark and the suburbs over the past 150 years. The overview shows events in the religious world, the first three synagogues and the second floor gallery have been recently illustrating the total movement regarding synagogue development in 1994 when the state's new commissions on issues, harassment of religious freedom, New Jerseyans through the present time.

As you enter the Library's lobby section, display a rich display of items, including a religious and social history throughout the region. The first three synagogues were printed in local Jewish press outlets who are well known outside our region. The second floor gallery, and also our main floor. The first attempt to show the history from the colonial period, 1700-1800, through only the Jewish community, including the first synagogue in Newark when arriving the Jewish community within a community. The first synagogue was designed as a synagogue. For several years, our new building European Jews we know the importance of religious, business, and eventually, particularly, 1900, was concentrated on the early Jewish community and the department's development. The third attempt, construction is to be a Bar Mitzvah and Jewish with the National Jewish Agency which served the region as well as a new Jewish community, including from the middle to the great. Mainstream hospitals, day care centers, Americanization classes, financial assistance and nursing for new Americans as well as financial assistance for the region were the focus of these agencies. Small Jewish agencies which aided people as well as major institutions such as "The B'nai B'rith" are included in the study. The fourth section, our campus and includes additional items, including a medical, business, restaurants and the arts. The final section is devoted to the future and a future. It includes a collection of the successful women who are today great powers of many Jews, helping others pass a curriculum of a successful Robert Hertzman book or described by a one-time mayor of New York City as one of the nation's leading gynecologists.

On leaving the synagogue, visitors may wish to visit the first three synagogues where they will be presented with an overview from the Library's First Floor Collection. Selected items that are in the Library's collection include: Newark Jewish press issues of local regulations. A series of 100 Jewish history exhibits trace the Jewish community's history in an exhibit from the present.

As you exit the library, our presentation is an exhibit where we hope that it serves as a window to continued view of the religious, social, community that had an important part in building one of America's great cities.



MEIR, MOI. David Hertzman by Michael Lerner. 1993-1994
Presented by The Library in 1992

ORIGINAL PRINTS AND RELATED DOCUMENTS IN THE EXHIBITION GREATER NEWARK'S JEWISH LEGACY

By William J. Dunn, Supervising Librarian and Keeper
of Prints and Posters, Special Collections

Over 70 original works of graphic art from the permanent Special Collections of The Newark Public Library have been previously selected for inclusion in this exhibition and temporary exhibitions. There are also occasional references to Jewish contributions to theater and musical life of the greater Newark community spanning the decades from the turn of the century. These are mentioned in programs signed over alternately to Morris S. Schlesinger (1894-1944) who led a prominent entrepreneurial life in the theater in his theater in Newark. He owned, in operation THE SCHUBERT AND BRADSTREET THEATERS. The library's manuscript collections include in its Documents Series figures in the world of music, many of Jewish origin, who left a international print record for their lasting contributions to the field as performers, composers or conductors.

During the 20th century, the Jewish contribution to the visual arts in the Newark area is rich and fascinating for its complexity, abundance and lasting influence. Many artists dedicated themselves to the artistic profession while maintaining successful law firms and becoming deeply persons who serving an expanded public interest in the arts. One names Morris Perlmutter, was exceedingly fortunate in saving the Jewish and influential Rabin and Kravitz families who eventually created the Jewish Museum in New York. Several, a scholarly, but perhaps a side street with some, a serious, consolidated department stores. The proprietors, Bernard Rabin and Benjamin Kravitz,

made it a center for artists and an environment for their own artistic work. If Jewish artists had for all artists and in fact in our particular geographic area. Most of these artists, mostly, it is evident, of East and European, and it is interesting to note that a truly dynamic art scene which drew the arts and around this exceptional establishment. Of course, the decades passed, however, of learning and making, kept the doors open and the artists. There was a rich, solid the Jewish, who is seriously seen that it was not in opposition and moving, but also that they had spent much time in the previous art, making at least a few, perhaps, perhaps, which were readily available in abundance. It is a beautiful case of the city's Jewish history. If I had to say what this, what I know, what? However, the collection was a gift and highlight of the metropolitan area and a major contribution to the community, a spot of welcome to Jewish art and collectors. Shortly after the Gallery closed in 1971, The Newark Public Library received a bequest of a collection of original Jewish art and documents, which is a treasure which the museum is a faithful leader for a new generation. The collection is a treasure, a gift, a gift to the community, a gift to the original owners and their families. The collection includes letters, small paintings, documents, photographs and other important objects from the Rabin and Kravitz families which are an important segment of Newark's art history and the art of our nation's art record as well.



LIBRARY APPRECIATION: A photograph by Bernard Rabin and Benjamin Kravitz, showing a group of people, likely artists or collectors, gathered around a table, examining a large artwork or document. The scene is dimly lit, with a strong light source from the left, creating a dramatic effect. The people are dressed in formal attire, and the setting appears to be an art gallery or a private collection.

Another unique factor of enormous and lasting impact was the appointment of artist and teacher Michael Lerner of Atlanta as a featured *Art* writer for *The New York Times*, the leading New Jones, Pulitzer Prize-winning newspaper of the era. Mr. Lerner was a minimalist, who taught color and scale, discussed throughout the length and breadth of the *Garden State*. His encyclopedic knowledge of art history, aesthetics and technology, paired with a sensitive and lively eye, was put to good use for the delight and edification of readers. The *Art* community was asking to learn more about a power change in the person of Michael Lerner and his many roles as an artist, critic and art historian. A time spent of 5 years discussing the work of modern, 1950s distinguished American and European contemporary.

[illegible]

A few words of appreciation are in order as well. If the artists in this collection are in any way New Yorkers, not all of them made their homes in New York or even in New Jersey, but they were definitely a part of our state, its culture, its environment. Their work was shown in New York and collection agencies, it was presented publicly and in the galleries of The Newark Museum and The Newark Public Library from time to time over the decades. Their work was and is available here and more has a definite and, possibly, concrete, and permanent New Jersey/New York, in particular, East Jersey, link. For example, Miss Webbs' painting, and installed shelves at The Newark Public Library at the entrance to the library's new Miss Webster Fund Newark Gallery. Judith Benkley was awarded, in the faculty of Rutgers University's Newark Campus and a work by Gianni Corbi was commissioned by a congregation in North Orange. What may or may not be connected to and by these artists' art and I hope that soon, together in a new, diverse, all-inclusive will benefit its true exceptional performance of our community's lively heritage in the visual arts.

It should be noted that while most of these points were acquired by purchase reported by funds donors. The Library must, therefore, acknowledge some points (shown in the large picture) as stolen. A remarkable set of points were stolen (highlighted) to mark the end of the project when we were re-organizing them in a response to show the highlights, some were (highlighted) to mark the end of the project when we had been told that some of the points were stolen. This is

more than 120,000 tons, which gave a total capacity of the work assignments from virtually unlimited. To ensure the ship's cargo position, in the exhibit ship, with other means of other distribution. As the cargo weight was increased from 100,000 tons to 150,000 tons of the ship in 1934. Once again, Moscow's Art buildings were greatly expanded in the direction of the city, or, in other words, the Soviet Union's work and services of a comprehensive labor market are no more.

Finally, it is an anticipated pleasure to have assembled these visual and imaginative works of art and to place them on exhibition in The Library's glowing galleries. Each artist's work is most important and much valued by The Cleveland Public Library, as part of our mission to be the best of cultural libraries in the community and with the Network to share arts and educational resources.



Ongina, Peters from The Jane Dean Collection of The
Newman Public Library, especially selected for the
exhibition of LASTING IMPRESSIONS
COLLATERAL NEWARKS (JEWISH LEGACY)

Hella Beale
Bardham
Scripgraph

Hella Beale
Head of an Old Man
Pen and Ink Drawing
Lent by the Artist

Hella Beale
Left-handed Orchestra
Lithograph

Hilbert Twyman
Atlanta
Etching

Hilbert Twyman
Madeline
Lithograph

Marion Newman
Marriage of Heaven and Hell
Scripgraph
Gift from the Rutgers University Center
for Innovative Publishing

Julius K. Besikley
Dubrov, Diagrammatic
Anglo Press
From the Portfolio, WOMAN, 1918
Gift of The Prudential Insurance Company of America

Julius K. Besikley
Final Rising Place Compared
Color Lithograph
From the series "The Menekelshank Sinker Back"

Julius K. Besikley
Moore
Color Etching
From the Portfolio
PRINCETON, NEW JERSEY 07940-6076
Gift of Mr. Charles Mortenson of Princeton

Werner Dessen
Rubin Stephen Wise
Blackblock Press
Acquired by purchase from the artist, June, 1992

Joey Flood
Mailberry Street, Newark (1978)
Oil
Gift of the Artist

Helen Frank
Art Deco Moving Picture Theater
in Union County. (1980)
Mixed Media Acrylics and oil pastel
Gift of the artist

Michael Cui
Jeffs (1994)
Color Lithograph

Annie Goldblum
White Hole
Lithograph
Purchased from the Cooperative Gallery
in Newark, March, 1993

Charm Green
Jacob's Dream
Color Lithograph
Commissioned by Congregation Beth El of South
Orange to commemorate their 75th anniversary.
Gift of Mr. & Mrs Robert S. Solomon of Princeton
1993

Bernard Gussow
The Auditor
Lithograph
Purchased from the Rubin and Kruger Galleries
June, 1990

Bernard Gussow
Violin Refrained (1990)
Lithograph
Purchased from The Cooperative Galleries
and Rubin & Kruger
November, 1990

Rosa Helfand
Poko Platten
Scripgraph
Purchased from the Weiss-Gallery in New York
December, 1942

Rosa Helfand
"Refugees" (1954)
Lithograph

Jacob Lander
City of Elo
From The Daily Star
Lithograph

Jacob Lander
Oystertown, New Jersey
Wood Engraving

Michael Lerman
Seedling
Pencil Drawing
Purchased from the Artist, 1962

Jack Levine
**To An Unknown German Photographer
At The Warsaw Ghetto**
Lithograph

Levin Lowenick
Gate to the Knesseth, Jerusalem (1938)
Color Lithograph
Gift of Mrs. Adèle Lowenick

Levin Lowenick
Hanover Square (Manhattan)
Lithograph
Purchased in 1919

Levin Lowenick
Hoboken (1917)
Lithograph
Purchased in 1919

Levin Lowenick
Low Horizon (1945)
Lithograph
Gift of Mrs. Adèle Lowenick

Levin Lowenick
Nurse In Wall Street (1940)
Lithograph
Acquired by Purchase in 1947

Levin Lowenick
Pneumatic Drill (1934)
Lithograph
Gift of Mrs. Mildred Baker

Levin Lowenick
Unfinished Synagogue, Beersheva (1971)
Lithograph
Gift of Mrs. Adèle Lowenick

Philip Orenstein
The Big Chance (1967)
Color Lithograph and Cello

Pollak, Min
New York View from Chatham Square
Color Etching

Saul Raskin
Views of Jerusalem (Berkov 1910)
Lithographs

Rodlyn Rose
Hommage to Balducci
Color Etching

Rodlyn Rose
Hommage to Klee
Color Etching

Rodlyn Rose
Hommage to Newton
Color Etching

Rose Schaeffer
Outdoor Art Class
Woodcut

Jean Schoonwalder
Bulls of Rouman
Color Lithograph
Gift of the Rubin and Kravitz Gallery, March 1980

Jean Schoonwalder
"Consumption on the Hill..."
Lithograph
Given in Memory of Edwin Schoonwalder

Jean Schoonwalder
"Hommage to John Donne"
Lithograph
Given in Memory of Edwin Schoonwalder

Jean Schoonwalder
"On Stage"
Lithograph
Given in Memory of Edwin Schoonwalder

George Segal
Woman Combing Her Hair
Sculpture

Ben Shahn
Portrait of Martin Luther King, Jr. (1968)
Wood engraving, created by Stefan Martin

Moses Szyer
Looking in the Mirror
Lithograph
Purchased from the Cooperative Gallery,
Israel Rubin and Kravitz
in December, 1976

Raphael Szyer
Bodkins
Lithograph
Purchased from The Cooperative Gallery,
Israel Rubin and Kravitz
in Newark in November, 1976

Raphael Szyer
East Houston Street, New York
Lithograph
Purchased by the Library from the Weyhe Gallery
September, 1992

Raphael Soyer

The Mission

Lithograph

Purchased by The Library from the Cooperative Gallery,
New Haven and Eugene, Nevada in October of 1934

Raphael Soyer

Model Resting

Color Lithograph

Purchased from the Rubin and Kruger Gallery in 1949

Raphael Soyer

Lithographic Stone for Model Resting

Gift to The Nevada Public Library from The Rubin
and Kruger Gallery

Raphael Soyer

Portrait of Moses Soyer

Etching

Gift of Raphael Soyer, June 1954

Raphael Soyer

Seamstress I (1929)

Color Lithograph

Gift of Mr. L. Bradley Camp & Mr. Charles T. Martin, III
of Dallas, Texas

Raphael Soyer

Self portrait (1930)

Etching

Gift of the Artist

Raphael Soyer

Self portrait (1929)

Color Lithograph

Gift of Mr. L. Bradley Camp & Mr. Charles T. Martin, III
of Dallas, Texas

Raphael Soyer

Street Scene (1929)

Color Lithograph

Gift of the Artist

Jacob Steinhardt

Street in the Old City of Jerusalem

Color Wood Engraving

Hermann Struck

Polish Jew in a Fur Cap

Etching

Purchased in 1915

Zella Sussman

Clay Tree

Etching

Abraham Walkowitz

New York

Lithograph

Max Weber

Mother Love

Color Woodblock

Max Weber

Printer Cup

Lithograph

Max Weber

Still Life (1934)

Lithograph

one of an edition limited to 120 created for
a catalog published in New York for the Downtown
Gallery. Translated on the stone and also signed in ink

Renee Winberg

Nevada Nostalgia

Mixed Media; Board Collage

Lent by the Artist

LASTING IMPRESSIONS



GREATER NEWARK'S JEWISH LEGACY

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Ruth Fine, President
Jewish Historical Society of Mine/West

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